533 your father and mother; you would not have had to
538 worry about anything.
764 My ghostly bride, my clear ice crystal, companion of the high mountain, in which flowers will you come up, in which leaves will you turn green? When I in passing look to the side, which flowers will you make grow? How will I recognize you, in the leaves or in the flowers?

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/77/ 2. Fairy Tales and Sagas

The belief in a lasting connection of the departed souls with the living, as indicated in the raudos, deeply influenced the Lithuanian people for centuries. The strong mystical trait in the spirutual life of the Lithuanian maintained this belief the more strongly since as late as the sixteenth century Lithuania was a completely pagan country, whose superficial Christianization had scarcely touched the consciousness of the people itself. Thus, too, the abundance of superstitious motifs which we still find in Lithuania today grew in the soil of an ancient popular religion. They frequently are mixed with quite modern ideas. Their expression, however, is found in a rich world of fairy tales and sagas which only today has been partially investigated, and which in any case differs from the Western type in that it has not yet been transferred from the reality of experience to the cemetery of literary history. The abundance of fairy tales at the disposal of the Lithuanian people is so great that the existing collections can give only a weak picture of it.

Among all peoples the fairy tale stands at the beginning of every literary creation; it affords us a glimpse into the childhood years of humanity. The motifs of the fairy tales themselves wander; many of them stem from the Orient and from India (Benfey). Unfortunately the following brief characterization of the Lithuanian popular fairy tale can, because of the scope of this work,